444 THE APOCALYPSE [cH. xvii. 10  
  
(2) We are now introduced to the other signification  
of the seven heads. As the Roman empire consists of  
men, the heads are heads of men, or kings. The heads  
as they are related to the city are mountains, which  
are colemporaneous and abiding. The heads as they are  
related to men, are successive and abide not.  
Both senses occur together in one passage.  
“The head of Syria [a territory] is Damascus [its  
capital], and the head of Damascus [its ruler] is Rezin.”  
“The head of Ephraim is Samaria, and the head of  
Samaria is Remaliah’s son” (Isa. vil. 8, 9).  
Of the double significance of a symbol or type  
we have another instance in Gal. iv. 24, 25. The  
woman Hagar is both a mountain and a covenant.  
The heads of Rome, then, are seven “ Kings,” or  
emperors. They are currently interpreted to mean  
“forms of government.” ‘This is clearly wrong.  
1. The word “ king ” is never so used, either in the  
Old Testament or the New, or in classical authors. 2.  
The seven forms of government specified were not regu-  
larly successive, as these kings are. The dictator appears  
at irregular periods of the history. 3. If the heads are  
forms of government, so are the horns; for they, too, are  
“kings”? (v. 12). 4. It were strange indeed, if  
“kings” first signified a “form of government” in  
general, and then were to be reckoned in their real sense  
of “kings’’ as one of those forms of government.  
5. As the seven hills are of one kind, so are the seven  
kings. 6. The leopard of Daniel has four heads.  
Dan. vii.6. They are not four forms of government,  
but four kings. 7. Some would reckon the Christian  
emperors as one of the seven forms. This cannot be :  
for the whole seven belong to Satan, xii. 3; xiii. 1, 2.  
The seven emperors were all on Satan’s side. For  
the same reason the seven heads cannot be Christian  
kingdoms ; for they belong to Satan.